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The evolving child: Theories of human development in Waldorf education

Sara Wright
University of Northern Iowa

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Sara Wight

Presidential Scholar Senior Thesis

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Melissa L. Heston

Senior Thesis Advisor

Presidential Scholar Senior Class Advisor

Waldorf-Steiner schools constitute the second largest non-denominational private school system in the world with 50,000 students educated in 500 schools around the globe (McDermott, 1984, p. 295). However, the philosophy on which the educational movement was founded is relatively unknown in educational circles (Ogletree, 1979, p. 3). In part, the obscurity of the Waldorf schools may in part be attributed to the unusual theories of human development advocated by Rudolf Steiner, the philosophical founder of Waldorf education. However, following a close study of Steiner's educational philosophy, it becomes apparent that his developmental theories possess significant similarities to more renowned models of human development. Particularly, Steiner's division of human development into a series of stages is suggestive of Piaget's stages of cognitive development. Furthermore, Steiner's emphasis on the cultivation of children's morals through education bears some common features to Kohlberg's theories of moral development and his conclusions concerning moral education. Although Steiner extends beyond Piaget and Kohlberg by holistically correlating human physical development with spiritual development, a comparative analysis indicating the existence of theoretical parallels between Steiner's model and those of Piaget and Kohlberg suggests that Steiner's educational philosophy is valid for study and debate within the educational establishment.

The Purpose of Waldorf Education

The Waldorf educational movement began inauspiciously in the years following the First World War. During one of Steiner's lecture tours, a group of Stuttgart businessmen led by Dr. Emil Molt, the managing director of the Waldorf Astoria cigarette factory, approached Steiner and asked his aid in developing a new kind of

school. The one stipulation was that the school would operate under the egalitarian principle that the children of the factory's employees would learn alongside the children of the firm's director (Ogletree, 1979, p. 11). Steiner's response to the request was the creation of the first Waldorf school, a K-12 institution in which the child, perceived as an evolving, developing being, served as the primary educational focus (Ogletree, 1979, p. 4). It is Steiner's theory of human development that drives his pedagogy, a pedagogy based exclusively on the needs of the child.

According to Steiner, humans are essentially spiritual in nature. The physical component of our being is merely the form in which the spirit lives, the instrument through which the spirit acts (Ogletree, 1979, p. 12). In this view of humanity, individuals are partially divine beings that "struggle toward purer divinity" (Marshak, 1997, p. 35). Thus, in Steiner's philosophy, a person is "the expression of a divine spiritual being that descends from purely spirit-soul existence and evolves here in a physical-bodily existence between birth and death" (Marshak, 1997, p. 35). Consequently, humans are continually in a state of evolution on both a personal and a species level.

The process of human "becoming", or spiritual and physical development, which occurs in three stages from birth to age 21, deals with the "unfoldment" of an individual's inherent potentials. "Unfoldment" refers to "the growth of the individual toward the manifestation of his full potential" (Marshak, 1997, p. 36). The child is a holistic organism that possesses an innate wisdom that guides and powers his "unfoldment"; therefore, a human "unfolds" according to an individual pace that is necessary for his appropriate development (Marshak, 1997, p. 10). Taking this philosophical perspective

into account, education requires a comprehensive "understanding of man's physical, soul and spiritual constitution as it is developed throughout the course of life" (Steiner, 1986, p. 122). The primary task of education is to help young people meet their developmental needs throughout childhood and youth (Marshak, 1997, p. 48). The essential concept children must master is "the business of being human, understanding all that is implicit in humanity" (Ogletree, 1979, p. 12).

In Steiner's view, one of the primary shortcomings of the prevailing education system of his day was its neglect of the spiritual life of humans. According to Steiner, "the world is created in spirit and comes forth out of spirit, and so also human creation can only be fruitful if it springs forth from the fountainhead of spirit itself. But to achieve such fruitful creation out of spirit, man must be educated and taught in the spirit also" (McDermott, 1984, p. 314). However, Steiner perceived a discrepancy between his conception of ideal, holistic education and the pedagogical philosophies influencing the educational practices of his day. According to Steiner, traditional pedagogy was materialist in nature and "had forgotten or was incapable of understanding how the spiritual in man stands in relation to the world and the universe. Man was not described in his spirituality, but only in his corporeality" (Nobel, 1996, p. 235). Believing the world to be in a state of social chaos due to materialist thinking, Steiner proposed that only solution to this disorder was "to bring spirituality into the souls of men through education, so that out of the spirit itself men may find the way to progress and the further evolution of civilization" (McDermott, 1984, p. 314). The manifestation of Steiner's philosophy is Waldorf education, a pedagogy that strives toward harmony between the spiritual and worldly, the intellectual and spiritual, and the physical and corporeal.

Through an expansion of the inherent limits of science, art, and religion, Waldorf education was created to more completely develop the talents and abilities of humans (Nobel, 1997, p. 221).

The primary goal of nineteenth century education was the acquisition of knowledge. However, Steiner negated this principle, stating that knowledge is only one of the means by which one educates, one form of giving mental and moral nourishment to build up a child's whole being in the areas of thought, feeling, and will. Knowledge must be prepared in the right way at the right time (Moffat, 1987, p. 33). Based upon this view of knowledge, young people are not expected to gain knowledge for its own sake or as "currency for purchasing social position, but as a means of understanding their own nature" (Ogletree, 1979, p. 13). Through the acquisition of nourishing knowledge, children possess the capability of developing more imaginative, creative thought, richer feelings, and a stronger will (Moffat, 1987, p. 33). Teachers must not only educate children's thinking and imagination, but also their feeling; the cultivation of feelings bridges thought and action (Moffat 21). For example, "if what children have thought and felt is carried over --often through poems and rhythmic movement--into drawing, acting, and the writing of what they have learned, they become accustomed to carry thought into will" (Moffat, 1987, p. 21). In essence, the overarching goal of Waldorf education is not so much academic success, but the development of morally responsible individuals who are socially aware and care for their fellow beings and the world (Frommer, 1979, p. 23).

According to Frommer (1979), the value of Steiner's ideas and suggestions lies in their "practical nature, fruitful quality, and totally undogmatic form" (p. 23). The practical anchoring of theories is the principal issue in education (Nobel, 1996, p. 261),

and anthroposophical education is in reality school life in practice (McDermott, 1984, p. 315). Waldorf schools exemplify the type of educational advances that are possible when the teacher and the educational philosophy are rooted in a spiritual awareness of the child and the learning process (McDermott, 1984, p. 295). Without a spiritual basis, a commitment to imagination, and a concern for the inner development of each child, Waldorf education simply becomes an educational experiment (McDermott, 1984, p. 295). In McDermott's (1984) estimation, the true assessment of Waldorf education will be determined by "the degree to which students learn to replace the dead thinking of modern Western scientism and commercialism by a thinking that is alive, whole, imaginative, and socially sensitive" (p. 295). Steiner's effect on education will ultimately be judged by the quality of his schools' influence on individuals and society.

Spiritual Components of Humans

Central to Anthroposophy, a school of thought concerned with the wisdom of man and critical idealism, is the nature of humans. According to Steiner's perception of humanity, based on ancient, recently rediscovered concepts of growth, vital forces, or bioplasmic energy, humans are comprised of complex systems of energy made of a set of subsystems (Ogletree, 1979, p. 6). This major set of subsystems includes the physical body, the etheric body, the astral body, and the ego or spirit body (Nobel, 1996, p. 224). Each subsystem of the major set is on a different plane of being, but the bodies all occupy the same physical space (Marshak, 1997, p. 35).

Only one subsystem in the major set, the physical body, consists of energy in the form of matter; the other subsystems are pure energy. Existing on the material plane, this body of matter has elements in common with the mineral world; "it is made of the same

substances and forces of the physical life as the rest of the inanimate world" (Nobel, 1996, p. 225). The physical body, as it pertains to the five senses, is also a conscious entity. As A.C. Harwood stated, "the whole human body, and not the brain alone, is a vehicle of consciousness" (Marshak, 1997, p. 36).

The next subsystem in the major set is the etheric body, an entity containing the "formative forces". These purely subconscious powers organize, shape the growth, and maintain the form of the physical body (Marshak, 1997, p. 36). This life force, existing on the plane of vital energies, is a subtle energy that animates matter into a form of life in plants, animals, and humans, thereby connecting humans to all forms of life (Marshak, 1997, p. 8). However, the "formative forces" also play a role in children's intellectual development (Marshak, 1997, p. 36). This bioplasmic energy is primarily used for physical maturation throughout the child's growing years, although it is eventually transformed into energy for thinking during the process of physical growth (Ogletree, 1979, p. 7). Children tend to possess an abundance of energy that is expended through growth, play, and physical activity; furthermore, artistic and concentrated physical activities sustain and enhance growth and bioplasmic forces. The sustenance of this energy results in the enhanced pliability of the physical body and the bioplasmic forces for longer periods of time, which in turn leads to a greater capacity for intellectual growth and creativeness. However, as Ogletree (1979) noted, premature intellectual learning tends to stunt the growth forces (p. 9).

The astral or soul body is the third subsystem of the major set and contains both the energy of the soul and the three interrelated soul faculties that make up humans' inner life: thinking, willing, and feeling (Marshak, 1997, p. 36). Nobel (1996) points out that

the astral body, which serves as the mediator of pain and desire, bears particular importance in the cognitive development of children (p. 225). Children are not born with the ability to develop these soul faculties simultaneously as they mature; rather, as Moffat (1987) explains, the abilities are developed individually during the various epochs of development (p. 43).

The ego or spirit body is the final subsystem of the major set. Only humans can claim the ego body, which works in conjunction with the subordinate elements of being to influence physical organization, including appearances and gestures (Marshak, 1997, p. 36). Also, Nobel (1996) asserts that it is through the work of the ego that cultural development is expressed (p. 225). Steiner further elucidates the humanistic importance of the ego body:

> In the act of designating ourselves as 'I' we must name ourselves, in ourselves. A being who can say 'I' to itself, is a world in itself. The religions which are founded on spiritual knowledge have always realized this. It is for this reason that it has been said: With 'I/ego' the 'divinity' begins to speak from within; for lower creatures the divinity shows itself only in the phenomena of the outer surroundings. (Nobel, 1996, p. 225)

Only through the ego can we claim our unique humanity and our spark of the divine.

THE THREE EPOCHS OF DEVELOPMENT

In Steiner's vision of human "becoming", three epochs are used to designate the stages of human development. As the child progresses through the three epochs, his soul faculties are developed in conjunction with his physical body. As Marshak (1997) explains, this growth is powered by the "formative forces" of the etheric body, the forces of awakening consciousness in the astral body, and the forces of the ego/spirit body (p. 39). The first epoch begins with birth and ends at the changing of teeth around age seven. This period is characterized by the child experiencing objects through his will and

by the "formative forces" directing the growth of the head and nervous system (Moffat, 1987; Marshak, 1997). The second epoch, which encompasses ages seven through thirteen, is distinguished by the awakening of the soul faculties of imagination and feeling as well as the development of the child's rhythmic system, or heart and lungs (Marshak, 1997, p. 39). The third epoch involves the years of puberty, ages fourteen to twenty-one, and is characterized by the development of abstract, independent thinking in addition to the growth of the lower trunk and limbs (Marshak, 1997; Moffat, 1987).

The three epochs serve as the integral components of Steiner's philosophy of human development, but organizing human's cognitive development into a series of stages is not exclusive to Steiner. Jean Piaget, a Swiss theorist, also used stages to chronologically organize human's acquisition of intellectual abilities (Nobel, 1996). Steiner and Piaget both concur that "children manifest different mental abilities as they mature" (Ogletree, 1979, p. 7). Like Steiner, Piaget believed that the minds of children evolve in a series of intellectual stages spanning early childhood to adolescence: the sensorimotor stage, the preoperational stage, the concrete operational stage, and the formal operational stage (Woolfolk, 1998, p. 30). Additionally, these various stages involve shifts in thinking from the sense-bound to the emotional to the rational (Ogletree, 1979, p. 31). Furthermore, reiterating Steiner's assertion, Piaget noted that children could not be forced from one stage of intellectual development to the next higher stage without suffering serious repercussions (Ogletree, 1979, p. 7).

The difference between these two thinkers can be seen in the respective bases of their theories. Whereas Steiner incorporated humans' place in the cosmos as part of his developmental structure, thus emphasizing the interrelationship between the physical and

the spiritual realm, Piaget's theoretical basis is biological in scope. According to Piaget, cognitive development is a biological process in which "the child brings a supply of reflexes and biological equipment to any new learning situation" (Forman & Sigel, 1979, p. 13). Furthermore, in Forman and Sigel's (1979) analysis of Piaget's theory, "biological structures and cognitive tendencies are in constant interaction with the environment and cause the child to develop an understanding of more and more complex perceptual inputs" (p. 13). It is through assimilation and accommodation, the biological focal points of Piaget's developmental theory, that children grow in their ability to adapt to new experiences, thereby resulting in an overall change in behavior, attitude, emotion, and cognition (Forman & Sigel, 1979, p. 14). According to Forman & Sigel, (1979), "the dual process of assimilation and accommodation results in the spontaneous organization of events in the mind, and the process of organization leads to advancement toward the complex stages of development (p. 15). In other words, children's ability to assimilate the familiar aspects of a new experience and to accommodate the unfamiliar elements establishes the foundation on which "further structures for logical thought are based" (Neufeld, 1976, p. 2). Steiner, on the other hand, believed development to proceed from the natural awakening of the soul faculties resulting from the work of the etheric body's "formative forces" upon the individual.

The First Epoch

During Steiner's first epoch, the growth of the physical body is influenced by the interaction between the "formative forces" of the etheric body and the child's experiences. The "formative forces" aid in growing and shaping the physical body while the child's experiences serve to imprint the concept of self onto the physical form

(Marshak, 1997). These first seven years of childhood are characterized by imitation, play, and physical activity, and during this period children experience their greatest growth rate as the bioplasmic forces are concentrated on physical growth (Ogletree, 1979, p. 30). In general, growth gradually progresses from the head downward and children gain increased voluntary control over their movements, speech organization, and thinking (Ogletree, 1979, p. 30).

From birth to age two and a half, the "formative forces" work on shaping the upper head, and are in involved with growth tasks such as learning to stand and walk. The capacity for speech follows the capability of grasping and standing. As Ogletree (1979) elaborates, "The rate of language development and vocabulary acquisition is slowed down when the child is struggling to master walking and running. However, the rate of language development increases when mastery over locomotion reaches a plateau" (p. 31). In essence, there occurs a displacement of energy from gross motor control to the finer motor control of speech (Ogletree, 1979, p. 31).

During the time when the formative forces are concerned with the upper head, the spirit-soul forces are centered on the "unfoldment" of the will as manifested as limb movement. At this point in development, the child tends to act from his own will and actively resists any will imposed upon him from the outside (Marshak, 1997, p. 40). The will, an unconscious element, is strongest in the young child. Consequently, during the will period, one cannot appeal to a child's feelings or thinking and meet with the child's understanding. For one, the child is unable to exert control over his imagination at this time; he cannot call up mental pictures on command (Marshak, 1997, p. 39). Additionally, while the child is still primarily functioning according to his will during this

period, it is important not to rush into intellectual activities so as not to tax the brain of the growing child. For proper development, it is a crucial that the child express his will and accomplish learning tasks in his own way (Marshak, 1997, p. 41).

At this point in the first epoch, the "formative forces" begin working on the rest of the head and nervous system, while others begin to work on the rhythmic system. Marshak (1997) indicates that age two and a half marks the development of the sense of self as "I", or as a separate person. Following the recognition of the self as a separate entity, the child tends to live within his own world of imagination and vivid, though uncontrolled memory (p. 42). To address these cognitive developments and needs, the child requires an open-ended environment and playthings that can arouse his imagination (Marshak, 1997, p. 42).

During the first epoch, the child learns primarily through imitation. Steiner maintained, "In his earliest years the child is one great sense-organ...the child becomes whatever the environment is" (Marshak, 1997, p. 40). Children perceive what is going on in their environment on the physical, interpersonal, moral, and spiritual levels and proceed to imitate these examples. Marshak (1997) emphasizes that education during the first epoch should focus on action and example; the "unfoldment" of intellectual, rational faculties will not occur until the third epoch (p. 40). As a consequence, the teaching of abstractions, including rules and admonitions, is inappropriate at this time and serves to misdirect the energy required for spiritual and physical growth (Marshak, 1997, p. 40). For example, on the subject of learning to read prematurely, Steiner stated that such education leads children to "age too early, become limited in their life of soul and spirit, and become predisposed to a materialistic outlook" (Marshak, 1997, p. 40). To prevent

this development, adults' behavioral example should be the primary educational concern during the first epoch. The child, the great imitator, learns most from the adults' being and behavior, what adults say and do, and who they are. Consequently, as Marshak (1997) states, adults charged with the care of children must behave as ethically and rightly as they can (p. 40).

The implications of Steiner's conception of the first epoch are manifold. Due to the fact that parents are primarily responsible for establishing the environment necessary to meet the child's growth needs, the parents are expected to understand the processes of children's "unfoldment". Additionally, parents should develop their own spiritual being to provide a good example for their children (Marshak, 1997, p. 48). Since joy and delight have a formative effect on the physical organs, the parent or teacher should also note what the child demands and finds enjoyable, and subsequently provide opportunities for the child to freely experience these pleasurable events. Above all else, honest love is necessary for the child's proper spiritual and physical development (Nobel, 1996, p. 228). In terms of educational curriculum, movement and imitation should be of primary concern (Moffat, 1987, p. 44). However, what the teacher or parent presents for the child to imitate should be of moral worth. The teacher may model art, poems, and acting songs. In fact, according to Nobel (1996), "children's songs and beautiful rhythmic impressions have organ-shaping power" (p. 228).

While Steiner's first epoch spans the first seven years of life, two of Piaget's stages of cognitive development fit into these formative years. Piaget's first stage, termed sensorimotor, involves the period between birth and age two. During this period, the infant copes with his physical environment by developing schemes, or organizations of

action, that are constructed through the child's "perceptions, imitations, motor exercises, and manipulation of objects" (Neufeld, 1976, p. 2). Additionally, the child "deals with real objects at a perceptual level and in an egocentric manner" (Forman & Sigel, 1979, p. 16). Piaget's emphasis on the child's relation to his environment echoes Steiner's assertion that the child's experiences serve to imprint the concept of self onto the physical form (Marshak, 1997).

Emotionally, children of the sensorimotor period begin to experience their first fears, dislikes, pleasures, and feelings of success and failure; however, these "feelings are egocentric with respect to people and objects in the world" (Neufeld, 1976, p. 2). The child is not yet aware of himself as a person; consequently, the egocentrism displayed is not selfish or egotistical in nature. However, at age two, the child begins to experience a separation or alienation from his environment and is unable to determine who he is (Neufeld, 1976, p. 5). This identity crisis, often labeled as the "Terrible Twos", readily corresponds to Steiner's description of children's development of self and their self-identification as an "I".

According to Piaget, the child does not perceive the object to be a representation or a symbol for another object; "objects have a meaning according to what can be done with them" (Forman & Sigel, 1979, p. 16). This conclusion echoes Steiner's observation that symbolic thought is not yet within the cognitive grasp of children at this age level. Consequently, an imaginative conceptualization of objects for the purpose of play is not possible either at the sensorimotor stage or during the first epoch. Objects can be associated with actions and events, but they cannot represent objects and events.

One of the key characteristics of the sensorimotor stage is the development of object permanence, the realization that objects continue to exist even when they are out of sight (Forman & Sigel, 1979, p. 16). The inability to comprehend object permanence indicates a failure on the part of the child to discriminate between himself and the environment. According to Neufeld (1976), the child does not yet possess his own identity; he confuses his identity with his environment. However, at ten months, the child begins to recognize his separateness from the environment and begins to realize the permanence of objects. In conclusion, Piaget's biologically based sensorimotor stage of cognitive development is marked by children's thinking about the relations of themselves to other objects, both socially and physically (Forman & Sigel, 1979, p. 27).

The preoperational stage in Piaget's cognitive development model begins at age two, and its defining characteristic is the acquisition of the fundamentals of symbolic thought. This cognitive function is not possible without the child's comprehension of object permanence (Neufeld, 1976, p. 5). The preoperational child can use mental images and words to represent actions and events that may not occur in the child's immediate presence, thereby establishing a relationship between two events (Forman & Sigel, 1979, p. 20). The result is the development of speech, which Steiner noted as the result of the displacement of energy from gross motor control to the finer motor control of speech (Ogletree, 1979). According to Piaget, speech is able to develop since the child has "built up mental images in his mind that can be evoked in the absence of the people and objects for which they stand" (Neufeld, 1976, p. 5). Additionally, as Neufeld (1976) notes, preoperational children begin to demonstrate true, imaginative play; various objects can now stand for other objects. For example, a block of wood can represent a

car. However, the development of symbolic thought does not signify the development of logical thought processes. The preoperational child, like the child in Steiner's first epoch, is essentially an imitator, able to imitate in detail objects and events seen in the recent past (Forman & Sigel, 1979, p. 20).

According to Forman and Sigel (1979), the defining characteristic of the preoperational stage is "the child's ability to anticipate the effect of one action on another action" (p. 20), realizing that the change in one factor will result in the change in another factor. Although the child understands the direction of the change, the child cannot understand the quantity of change; conservation of quantity is not within the realm of preoperational children's comprehension (Neufeld, 1976, p. 6). Children in the preoperational stage are frequently deceived by appearances as they are concerned with final products and the way things look (Forman & Sigel, 1979, p. 21). If the form has changed, the preoperational child believes that the quantity is inherently different (Ogletree, 1979, p. 31). Ogletree (1979) provides a succinct summation of preoperational children's cognitive processes. Children between the ages of two and seven are unable to conserve or hold mental pictures. Their thinking is perceptual or sense bound, and nonreversible. As Neufeld (1976) explains, according to the thought processes of a preoperational child, if something looks like it is more, it must be more. Additionally, children at this stage of development cannot deal with variables or change and, as Steiner identified, they possess little voluntary control over their thinking (Ogletree, 1979).

The affective development of the preoperational child continues to be egocentric in nature. Neufeld (1976) observes that the child instinctually places himself in the center of social and mental situations and is not capable of realizing that other viewpoints

and opinions different from his own exist. Consequently, although the preoperational child is capable of sympathy, he cannot experience true compassion (Neufeld, 1976, 11). As for moral development, Neufeld's (1976) conclusions bear significant similarities to Steiner's suppositions. Preoperational children assume the values of those individuals who are close to them and whom the children respect. In both Piaget's and Steiner's models of human development, parents and teachers play a central, integral role in promoting the child's cognitive and moral development.

The Second Epoch

Returning to Steiner's epochs of human development, the transitional point between the first and second epochs occurs around the age of seven with the second dentition. The loss of the milk teeth marks the "formative forces'" completion of the physical development of the head and nervous system. The brain has achieved 95% of its development capacity at this point and the head has reached two-thirds of its adult proportions; the growth forces can now become energy for thinking (Ogletree, 1979, p. 33). In Steiner's vision, at the change of the teeth, "the senses come to the surface; they separate off from the rest of the organism and go on their separate ways. Soul and spirit are freed from the physical body and the child begins to develop his own inner nature" (McDermott, 1984, p. 290). Marshak (1997) explains that the etheric body is in a sense "born", and the child's capacity for feeling and moral understanding broadens and deepens. The changes in the child will now almost exclusively pertain to the growth of the soul or astral body (Marshak, 1997, p. 42).

The powers of comprehension and the whole activity of the soul from this point to puberty are pictorial in quality (McDermott, 1984, p. 290). Furthermore, imitation gives

way to greater voluntary control over the thinking processes. Additionally, the child at this transitional point begins to "seek legitimate authority in an adult whom he can revere and love, whose guidance he can follow" (Marshak, 1997, p. 42). The result is the child's development of inward and loving relationships with the individuals surrounding the child.

Beginning at approximately age seven with the second dentition, the second epoch is characterized by the attainment of proportion in the child's body. Additionally, children can begin to control their memory and are able to think through the formation of pictures (Moffat, 1987, p. 92). As a result of these physical developments, the second epoch marks the beginning of formal schooling. In the Waldorf system, education proceeds from a central curricular core based on the arts and aesthetics. According to Steiner, children in the stage learn best from activities pertaining to rhythm, music, and imagery as intellectual work inherently flows from artistic feeling. In Moffat's (1987) interpretation, the arts are taught in Waldorf schools to develop in children the ability to cope with life tasks in a creative, imaginative, and constructive way (p. 62). Furthermore, the instruction of purely intellectual subject matter only serves to "deaden thinking and weaken personal will" (Moffat, 1987, p. 63). In the arts, the physical and spiritual are connected in a tangible way. For example, through music and eurythmy, "an ensouled and spiritualised form of gymnastics…a form of visible speech" (Steiner, 1967, 33), the body, soul, and spirit flow together. As Marshak (1997) concludes, cognitive growth is liberated if the intellect is approached through art (p. 50).

At this stage, the "formative forces" focus primarily on developing the rhythmic system. Consequently, children need the opportunity to express rhythm in motion,

language, and music as well as in their daily life through a regular schedule of meals, classes, and bed times (Marshak, 1997, p. 43). To address the child's rhythmic needs, the Waldorf school day is organized according to a definite rhythm of activities. The intellectual subjects are presented in the morning when the children are rested and attentive, whereas the more artistic and physical activities are concentrated in the afternoon (Ogletree, 1979, 5). Marshak (1997) succinctly outlines the daily schedule of Waldorf schools. The day begins with a ritual of gathering and recognition which is followed by the main lesson, a two hour block of time during which a single academic subject is taught for a period of three weeks. Rhythmical subjects such as the arts, movements, and languages are taught in the early afternoon, and the end of the day involves instruction in the practical arts, which include handwork and gardening. Waldorf education's emphasis on children's need for rhythm reflects Steiner's belief that rhythmic activity properly connects thinking and willing (Marshak, 1997, p. 43).

Between the ages of seven and fourteen, Steiner encourages teachers to not over-emphasize children's full comprehension of everything that is taught since concepts are only one of the means of gaining understanding (Nobel, 1996, p. 240). Furthermore, rational thinking is not yet possible for children in the second epoch; at puberty individuals are finally able to "not only objectify ideas, that is, to be able to consider them, to look at them, but also to manipulate them into various patterns" (Moffat, 1987, p. 92). As Moffat (1987) explains, children at the second epoch "live in an idea" but are unable to objectively observe it. Their thinking is strongly influenced by feeling, but Steiner advocates the cultivation of feelings in all subjects during this developmental epoch. Moffat (1987) elaborates upon this assertion, explaining that it is not merely the

learning of subjects that is the important factor in education, but they way the information is learned that is significant (p. 48). Children's feelings should be stirred in order to arouse their wonder and awe concerning the world around them. The more factual and objective type of learning can be assimilated later in the educational process without losing sight of the holistic nature of the curriculum (Nobel, 1996, p. 243). Moffat (1987) asserts that by neglecting the feelings, by approaching education from a purely intellectual perspective, children will be spiritually starved and perhaps exhibit anti-social behavior at a future time (p. 49).

Additionally, the cultivation of feeling is significant in the child's moral development. During the first seven school years, will power and character are significantly influenced by the correct development of feelings. In Nobel's (1996) analysis, the child requires the stimulation of this spiritual element in order to feel incorporated into the cosmos (p. 244). Also, by training and disciplining the imagination, children are able to envision the correct action necessitated by particular situation; as a result of their education, children possess the strength of will to carry it out (Moffat, 1987, p. 48). Nobel (1996) maintains that without the cultivation of feelings, the will and character become uncertain and disunited (p. 244).

Since the child in the second epoch learns from the senses, feelings, and imagination, the world is defined by children by "the textures and boundaries of imagination" (Marshak, 1997, p. 44). Consequently, the pedagogy and curriculum of the second epoch emphasizes the development of the child's imagination. The child's newly awakened aesthetic feeling must be developed in the proper manner. The teacher "must make everything visual in a spiritual and artistic way for young pupils" (Nobel, 1996, p.

241), transforming the intellectual content of the elementary school curriculum through pictures, stories, and imaginative experiences (McDermott, 1984, p. 293). The spiritually visual pictures can be conveyed through oral narration, painting, dance, and other forms of expression; furthermore, by practicing these activities, the pupil has the opportunity to practice all forms of art and experience beauty in all of its manifestations (Marshak, 1997; Nobel 1996). Through pictures and stories, aesthetic and moral values are communicated and the child can derive inner values and inner meanings from the stories (Marshak, 1997, p. 44). Allegory, in Nobel's (1996) estimation, speaks to "the feeling, perception, whole soul of the young person who addresses himself to the matter in a completely different atmosphere when it is later on conveyed to him in terms of intellectual concepts" (p. 229).

To illustrate the pervading presence of Steiner's philosophy of human development in Waldorf education, one can examine the literature curriculum for the second epoch. As Ogletree (1979) states, the subject's instructional sequence must be in accordance with the child's state of psychological and cognitive development, and the sequence should follow the evolution of man's developing consciousness (p. 52). Consequently, the child's affinity for the material learned will lead to intellectual and spiritual nourishment (p. 52). The story of humankind, a continuous history presented over four years, begins at age ten, the central point of childhood, "a resting place between the struggling years of infancy and turbulent adolescence" (Moffat, 1987, p. 51). At this point of the child's development, the history curriculum begins with early eastern civilizations, leading through Babylonia and Egypt, the rise of ancient Greece and the death of Alexander the Great. Stories, legends, in addition to historical personalities and

events are presented (Moffat, 1987, p. 52). Throughout these years, no published textbooks are utilized; rather, the children practice their artistic skills by writing and illustrating their classwork from material provided by the teacher (Ogletree, 1979, p. 5). At the advent of the twelfth year, the child begins to understand cause and effect relationships and rational concepts; the history of ancient Rome is taught during this period, the down-to-earth, practical, rational, and ordered character of Rome corresponding to the spiritual character of the twelve-year-old (Moffat, 1987, p. 54). Anticipating oncoming puberty and its accompanying changes, the thirteen-year-old tends to find the past unsatisfying and the future somewhat uncertain. To address this situation in the educational sphere, the history of the Renaissance is taught; the concept of a new birth and a new attitude toward knowledge and the world are emphasized (Moffat, 1987, p. 55).

Children's developmental changes occurring within the second epoch have a significant impact on the evolving relationship between the student and the teacher. Predominantly, in the time between the second dentition and the beginning of adolescence, children recognize their need for the security of an authority's guidance in developing moral feelings and social conduct (Moffat, 1987, p. 56). Children do not possess stable individuality and are unable to form independent judgments; rather, children are ruled by passing whims that, if not controlled by an outside authority, serve only to encourage selfishness and immediate gratification (Moffat, 1987, p. 25).

To counteract the potential for a self-centered existence, a mutually reverent relationship between teacher and pupil must be cultivated. The "life of feeling and moral growth" advocated by Steiner is focused in a child's devotion to a teacher and the trusting

love that grows in that relationship (Marshak, 1997, p. 45). Consequently, the Waldorf teacher stays with an individual class for the first eight years of school. The student's long-term relationship with the teacher becomes a form of discipleship that plays a critical role in the child's "unfoldment" (Marshak, 1997, 50). However, the child's discipleship to an adult should be worthy of reverence. The teacher must love one's fellow humans, have a thorough understanding of human nature and the patterns of "unfoldment", and recognize pedagogy as an art based upon feeling as well as thinking (Marshak, 1997, 49).

Piaget's corresponding stage to Steiner's second epoch is the concrete operational stage, a period spanning the ages of seven to fourteen. The concrete operational child deals with the world in a systematic manner. As Neufeld (1976) explains, the child thinks logically "in terms of the world of actual events, real objects, or events and objects that have been in his experience and can be called to mind" (p. 18). For example, between the ages of six and seven, the approximate ages of the second dentition emphasized in Steiner's model, children experience a shift in the ability to deal with change. The term "concrete" refers to the fact that when a child deals with change, he deals with changing objects, not change in the abstract. Although children in this stage are capable of dealing with abstract concepts, they deal with them in a concrete way (Forman & Sigel, 1979, p. 23). "Operational" also has its own individual connotations:

> Children at this stage of development do indeed create logical structures (mental operations) that allow them to conserve, albeit the data they use to build these mental structures are concrete events. They don't deal with hypothetical assumptions, but they do go beyond the figurative aspects of things—the way things look at one particular time. (Forman & Sigel, 1979, p. 23)

The concrete operational child is able to comprehend the logical relationship between and among objects, including hierarchical classification and conservation of mass; his thinking is reversible (Neufeld, 1976, p. 17).

Ogletree (1979) comprehensively summarizes the thinking process of the concrete operational child. The child's thinking is operational, although pictorial in nature and closely tied to emotional life, a reverberation of Steiner's conclusions involving the child's feelings during the second epoch of development. As Steiner also realized, the concrete operational child now possesses greater voluntary control over thinking. The concrete operational child also is able to conserve or hold mental images (p. 32). Additionally, true social interactions are possible during this period as well; children are able to effectively listen and respond to other individuals, and games are now played according to rules (Neufeld, 1976, p. 17).

The Third Epoch

Adolescence is the defining characteristic of the third epoch. As the formative forces work on the lower trunk and limbs, "feeling is released from the physical body and becomes a soul faculty of its own manifested in the growth of sexual characteristics" (Marshak, 1997, p. 47). However, in Steiner's interpretation of this physical and emotional turning point, adolescence is more than sexual development; it is a change of being. The soul of the child is born, set free from the inner bodily activity with which it was previously engaged (Moffat, 1987, p. 93). The children's "inner world is expanded to a new level of awareness that is dominated by independent and critical thought" (Marshak, 1997, p. 46). Now that thinking proceeds from the head rather than the heart, the child is able to work with abstractions and theories, objectifying and manipulating

them in new manners (Marshak, 1997; Moffat, 1987). Imaginative games begin to taper off as the child begins to think about things and regard them objectively as something to be examined and understood (Moffat, 1987).

As reasoning is now brought into play in the child's cognitive development, an individual sense of morality is awakened and the child's actions arise out of a sense of personal responsibility and duty. Feelings become cultivated and coordinated with thought and will (Moffat, 1987, p. 65). Furthermore, as the soul faculties of thinking and feeling unfold, an intense idealism characterized by imagination emerges during this epoch. Children engage in a search for truth, longing to "discover people about whom they can care and ideals to guide them" (Marshak, 1996, p. 47). Young people devote themselves to what is good and true, thereby choosing to follow their duty according to their own judgment and free will (Marshak, 1996, p. 47). However on their idealistic quest, adolescents seem to meet with constant opposition, resulting in the turmoil of feeling frequently associated with this epoch. Frommer (1979) analyzes this tumult, observing that adolescents cannot rely on the stability of anything, their feelings are often unknown and unexpected, and the adolescents' impulses are sometimes uncontrollable (p. 25). Moffat supplements Frommer's analysis by comprehensively summarizing the adolescent's developmental conflict:

> The real personality, the real 'I', is not yet born but still lies hidden. The adolescent is not yet in control of the teeming thoughts, the feelings and impulses of a being who longs to be free, yet is not, who longs to be a 'person', yet cannot find himself, and who longs to achieve, yet has no inner guide (p. 61).

As part of the development of individuation and self-knowledge characterizing the third epoch, the adolescent begins to question the meaning of life, asking the profound

questions of "who am I?" and "why am I here?" (Frommer, 1979, p. 25). Consequently, education must help the young person discover the answers to these queries. However, as Frommer (1979) concludes, "only the widest educational canvas can give the young adult the security of his human heritage" (p. 25), a canvas such as the one provided by Waldorf education.

The learning environment can provide a steadying influence in the life of the adolescent through teachers' relationships with the students. However, the teacher must continually keep in mind that the adolescent is not an adult; balanced judgment is not yet within the realm of capability as the ego has not been set free to control and analyze the soul's activities (Moffat, 1987, p. 93). Moffat (1987) clarifies this point, explaining that "the adult powers of thinking and adult feelings and emotions have been newly released, but the ability to organize and control these feelings is not yet present (p. 59). The possibility of spiritual awakening is only possible at the twenty-first year when conscious awareness of spirit emerges; the will is released from the body, becoming a soul faculty on its own (Marshak, 1997, p. 48). Following this coming-of age, the individual "gains the capacity and responsibility for self-education, engaging in the double task of harmonizing the self and developing a creative relationship to the external world (intuition)" (McDermott, 1984, p. 294). The overarching goal of Waldorf education is to guide children toward this life task of intuition, "restoring the holistic, integral thinking needed in the contemporary world" (McDermott, 1984, p. 294). To attain this objective, the education of the young person beginning at age sixteen must involve itself in the conscious control of the will, nurturing the future spiritual awakening possible at age twenty-one (Marshak, 1997, p. 48).

The adolescent's initial discovery of the self bears important implications for educators, defining the relationship between the teacher and the student. According to Moffat (1987), adolescents become aware of their individuality through confrontation with more mature personalities, mature in the sense that the adults have observable principles out of which they speak and act (p. 63). With increased independence in reasoning and judgment, and a capacity for critical questioning, adolescents do not rely as strongly on outside authority in shaping the adolescents' thinking. Rather, the students look for the teacher's knowledge and mastery of the subject matter (Moffat, 1987, p. 65). Teachers in turn need to respect the adolescents "as beings struggling towards self-control and adulthood" and acknowledge their reasoning powers (Moffat, 1987, p. 64). The result, in Marshak's (1997) analysis, is the adolescent's positive response to "leadership viewed as reasonable, valid, and respectful of his integrity" (p. 46).

In addition to displaying sincere respect for the adolescent's place in the world, the teacher is charged with the responsibility of helping the youth extend his skills from the artistic to the practical, from the classroom to the world beyond. Embedded in the philosophy of Waldorf education is the idea of nurturing the whole person's growth (Marshak, 1997, p. 50). Consequently, the adolescent learns about "the social world in which he lives, how things work in the practical world around him, and how to become skilled in contributing to the workings of the practical world" (Marshak, 1997, p. 47). Learning must connect and balance the work of the head and the hand, and in the process the adolescent will "find some task into which he can put himself" and contribute to the world (Moffat, 1987, p. 64). As Steiner stated, "Every thing a child learns during the course of his schooling should in the end be presented so broadly that threads may

everywhere be found linking it with practical human life" (1976, p. 168). The inherently holistic curriculum of the Waldorf schools reverberates with this notion, guiding children in connecting academic subjects to one another in an unforced manner, and linking the activities of the school to the community and the world. Although, Steiner's philosophy permeates the Waldorf education system, its tenets are not directly taught in abstract form. Rather, in one of his lectures, Steiner emphasizes connecting the practical to the idealistic:

> If you satiate the children mainly with idealism between the ages of thirteen and fifteen, they will later develop an aversion to idealism and become materialistic people. If you lead them into the practical things of life, they will retain a healthy relationship to the idealistic needs of the soul. (1976, p. 171)

During the second epoch, teaching was entirely immersed in the nature of the human being. However, in the third epoch, teachers must be immersed in life, teaching out of the its reality (Steiner, 1976, p.175).

The needs of the adolescent mind must necessarily be met in the lessons of the third epoch. At this stage of development, adolescents' "scientific and artistic knowledge is rooted in the direct experience of laws and the relationships of the underlying phenomena" (McDermott, 1984, p. 294), reflecting Steiner's assertion that teaching should be rooted in practical life. McDermott (1984) expands upon his point, expositing that "the arts and sciences, literature and history should be treated as enabling the students to develop their imaginations and inspired knowledge of the world and their own changing personal history" (p. 294). In Moffat's (1987) estimation, the study and practice of artistic subjects such as poetry, drama, music, and painting during the third epoch aid in the translation of feelings and will into controlled activity (p. 62). Furthermore, as the

adolescent begins exhibiting freedom of thought, the study of history should be presented in such a way as to illustrate the humankind's ongoing struggle for freedom, "emphasizing human motives and causes of events, the intellectual aspects of human action" (Moffat, 1987, p. 65). Events are observed from varied perspectives and questions concerning human problems are raised. The result is that the students apply what is explored in their history lessons to the present (Moffat, 1987, p. 62).

Like Steiner's third epoch, Piaget's fourth stage of cognitive development, formal operational, also begins at the onset of puberty around the ages of thirteen and fourteen. Also similar to Steiner's third epoch, the defining characteristic of Piaget's final stage is the emergence of stable formal thought and the child's ability to engage in truly abstract thinking (Neufeld, 1976, p. 20). In conjunction with the intellectual capabilities of Steiner's adolescents, formal operational individuals enjoy working with ideas, manipulating abstractions and theories. As Ogletree (1979) explains, formal operational thinking is under voluntary control and is more flexible and objective than concrete operational thinking; symbols and concepts can be manipulated without outer props (p. 32). Meaningful abstract verbal communication is possible, and the adolescent comprehends concept proportion (Neufeld, 1976, p. 20). Furthermore, adolescents are able to "predict what is possible even though it may never exist in actuality" (Forman & Sigel, 1979, p. 26). As Neufeld (1976) states, adolescents are able to consider problems from various perspectives and approach them in a systematic manner.

During the formal operational stage, as in Steiner's third epoch, the adolescent begins to perceive a discrepancy between what he believes the world ought to be and what the world truly is. Neufeld (1976) also notes that adolescents are now able to

imagine themselves in another person's place and thus experience compassion (p. 20). Consequently, during this period of development, young people begin to engage in discussions and movements that are socially reformist in nature and that criticize both home and society (Neufeld, 1976, p. 20). However, as Piaget notes, the reformist dreams are modified when plans are put into practice: "Experience reconciles formal thought with the reality of things" (Neufeld, 1976, p. 20).

Moral Development in Waldorf Education

In Steiner's philosophy, human's spiritual element involves the ability to rise above what is merely personal in our needs and interests; without this capability there can be no moral progress, either personally or socially (Moffat, 1987, p. 22). Consequently, Steiner asserts that one of the responsibilities of education is to develop this spiritual element through a subtle form of moral teaching. Morality is not directly taught in the Waldorf schools, but is cultivated in and through a variety of subjects; the development of children's feelings toward man and the world during the second epoch forms the necessary support for the emergence of moral ideas accompanying adolescence (Moffat, 1987, p. 51). In part, an aversion to moral indoctrination stems from Steiner's (1986) vision of Anthroposophy as a bridge builder between the various nationalities and races, a philosophy speaking with a supranational, international voice (p. 282). Steiner (1986) emphasized that "the moral and religious aspects of education *cannot* draw content from existing ideologies, confessional religions, or established ethical impulses" (p. 282). Rather, education's task must be to "reach pupils' inner being that in accordance with their destinies, they will find their way in freedom towards working together with their fellow man in the social sphere" (Steiner, 1986, p. 286).

Teaching must not begin with an appeal to children's conceptual faculties; instead, the teacher must first appeal to the child's life of feeling (Steiner, 1986, p. 286). The element of feeling will eventually flow into the faculties of thinking and willing. To properly address the faculty of feeling, Steiner encourages the teacher to not necessarily speak of actions as good or bad, but as beautiful or ugly; "for children, living in their feelings, understand such expressions, right and wrong are abstract terms and do not move them" (Moffat, 1987, p. 25). Nobel (1996) presents the idea that moral sense is developed through images from life as well as through the model authorities the child looks up to (245). The teacher utilizes the pictorial nature of the child's thinking to relate the experiences of good people in life and stories; the result is the "spirit of emulation in the soul of the child will aid in his moral growth" (Marshak, 1997, p. 44).

As with the cognitive processes, moral growth occurs in stages, manifested in three human virtues that emerge during a child's developmental epochs: gratitude, love, and duty. Steiner (1986) advocates the cultivation of the three moods of the soul through the free development of morality in the soul of the child "instead of trying to inculcate it by means of a set of moral precepts" (p. 296). Developed out the fostering of the element of feeling, gratitude is the prevailing moral feature of the first epoch. According to Steiner (1988), gratitude "flows into the human being at the time when the growth forces working in the child in an inward direction are at their liveliest and when they are at the peak of shaping and molding" (p. 128). Through a systematic development of gratitude in the child, the teacher attempts to promote the child's a feeling of gratitude towards everything he receives (Steiner, 1986, p. 287). By observing the gratitude expressed by adults when they receive what is freely given to them, and by witnessing the ways adults

express gratitude, the child will emulate the behavior (Steiner, 1988, p. 128). If gratitude is correctly developed in these early years through imitation, the individual becomes "capable of rising to the highest realms of cosmic laws which can be reached through cognition" (Steiner, 1986, p. 288). Through gratitude, Steiner (1986) alleges that the human "learns to know nature's laws, sees himself within nature, and knows that what he discovers by his senses alone does not make him a full human" (p. 288). Gratitude connects humans to the divine in nature.

Love, the second virtue, is born out of the gratitude cultivated in the first epoch. During the second epoch, the primary form of love is expressed between teacher and pupil. To nurture this second mood of the soul, the teacher must appreciate the universal nature of love (Steiner, 1988, p. 132). Additionally, teachers must aid "children's gradual transition between their ninth and tenth year from the stage of imitation and that of authority to a genuine feeling of love for their teachers, though the teachers' bearing and general behavior must warrant this love" (Steiner, 1986, p. 289). If teaching follows the proper course, "the awakening of love happens so that pupils soul and spirit are integrated into the human organism when the final stage of awakening (puberty) begins" (Steiner, 1988, p. 136).

Developed on the foundations of gratitude and love, the third fundamental virtue of duty unfolds at puberty. At this stage of development, the child "develops a feeling for his own humanness which he pours into his activities, into his will impulses" (Steiner, 1986, p. 291) thereby revealing a sense of duty. Adolescents desire to integrate themselves rightly into society (Steiner, 1988, p. 157). However, a point of crisis is reached during puberty when, through observation of outer nature, the adolescent

becomes aware that he is "entering a sense-bound world, obeying laws of a lifeless inorganic world. At that moment, the child feels he wants to be truly human at the level of man's lower nature, the level of instincts and drives" (Steiner, 1986, p. 292). From the midst of this polar conflict, a sense of duty will arise if the child has developed the proper foundations of gratitude and love in the earlier epochs. However, if the individuals are unable "to reconcile the moral order with the natural order of the world so that these two worlds are seen as part of one overall unity, they will fall victim to an inner conflict strong enough to tear their lives apart" (Steiner, 1986, p. 294).

Although Kohlberg's and Steiner's stages of moral development are characterized by the interrelated nature of cognitive and emotional development, Kohlberg's more widely known theory is distinct from Steiner's ideas concerning morality in one significant way. Kohlberg took a more cognitive approach, exploring the reasoning behind children's moral judgment (Forman & Sigel, 1979, p. 177), whereas Steiner focused primarily on the spiritual aspects of morality and the cultivation of the three soul moods. Kohlberg's fundamental hypothesis is the cognitive notion that morality involves an understanding of why one behaves in a particular way and that "a person must have attained a more advanced level of cognitive development to engage in more advanced forms of moral reasoning" (Forman & Sigel, 1979, p. 177).

Rich and DeVitis (1994) explain that Kohlberg's stages are "structured wholes or organized systems of thought" (p. 88); the stages are not the content of moral judgment (p. 89). Additionally, the stages "imply qualitatively different modes of thinking, form an invariant sequence, and are hierarchical integrations" (Rich & DeVitis, 1994, p. 88). The stages are hierarchical in that thinking at the higher stages also involves a

comprehension of the thinking at the lower stages (Rich & DeVitis, 1994, p. 88). Woolfolk (1998) succinctly summarizes Kohlberg's stages of moral development. At the preconventional stage, a person's needs and perceptions serve as determinants of moral judgment. Moral decisions at the conventional stage involve the consideration of social and legal expectations. The postconventional stage is characterized by judgments based on abstract, personal principles not necessarily founded in social law (p. 81).

Kohlberg's concept of moral development as a cognitive function has been supported by additional research. Studies have found that "the more advanced a young adult is in age and general intelligence, the more advanced he or she is in moral reasoning" (Forman & Sigel, 1979, p. 179). As Rich and DeVitis (1994) note, "advanced moral reasoning depends upon logical reasoning—it is necessary for moral development and sets limits to it; however, most individuals are higher in the logical stages than in the moral stages" (p. 89). Kohlberg concludes that the higher stages of moral development are "philosophically superior because individuals are closer to basing moral decisions upon the concept of justice" (Rich & DeVitis, 1994, p. 88) and viewing moral judgment from the perspective of any human.

Rich and DeVitis (1994) conclude that Kohlberg's "findings generate a philosophy of moral education designed to stimulate moral development rather than teach fixed moral rules" (p. 85). Thus, like Steiner, Kohlberg opposes direct moral education, advocating moral reasoning rather than specific virtues. In conjunction with the anthroposophical notion of universality, Kohlberg rejects the instruction of particular virtues, believing such instruction to be illustrative of class and social dominance (Forman & Sigel, 1979, p. 183). Furthermore, the "bag of virtues" tends to encourage

children to remain at the conventional stage of moral reasoning. Instead, Kohlberg, like Steiner, believes teaching a method of ideals to be more effective. This approach emphasizes the highly specific, case-dependent nature of behavior: "there is no such thing as honest and dishonest children, but only honest and dishonest acts" (Rich & DeVitis, 1994, p. 87).

Kohlberg advocates a method of conflict inducement in which "the current stage of thinking is pitted against a slightly higher stage of thinking...causing the child to differentiate moral principles from simple rules of conduct" (Forman & Sigel, 1979, p. 183). According to Kohlberg's cognitive perspective, moral development is stimulated by the promotion of thinking and problem solving (Rich & DeVitis, 1994, p. 85). However, Kohlberg's model fails to take into account the cosmic perspective, the central tenet of Steiner's philosophy. The practical cognitive nature of Kohlberg's theory is unable to provide the ultimate answer to "why be moral?" (Forman & Sigel, 1979, p. 184). The meaning of life is not elucidated, and queries that transcend moral questions of justice remain unanswered (Forman & Sigel, 1979, p. 184). To teach the higher forms of consciousness one must turn to Steiner and Waldorf education.

Due to its strong emphasis on spiritual development in conjunction with physical and cognitive development, Rudolf Steiner's educational philosophy and its role in Waldorf schools have been relegated to relative obscurity within the educational establishment. Steiner's theories have been perceived as too radical and unusual for incorporation into traditional educational practices. However, upon closer examination, the organizational structure of Steiner's developmental theory bears significant similarities to better-known models of human development. For example, the division of

children's cognitive growth into a hierarchical series of stages is also found in Piaget's celebrated model of human development. Furthermore, parallel revelations concerning children's cognitive abilities can be noted in both models. In terms of moral development, Steiner's views concerning moral education are echoed in Kohlberg's conclusions; both Steiner and Kohlberg advocate a pervasive, universal perspective in methods of moral instruction. However, although similarities between Steiner and the two cognitive theorists exist, Steiner extends his theory beyond the inherently cognitive structures of Piaget and Kohlberg to embrace spirituality and a holistic conception of the child. Waldorf education's anonymity is the result of this infusion of spirituality into pedagogy. Yet, amidst both the ongoing social debates concerning conventional educational practices and parents' continuing quest for quality schools and alternative forms of education, Waldorf education, firmly founded upon Steiner's theory of human development, warrants academic acknowledgment and practical exploration.

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